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Liturgical Issue

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EVANGELICAL PROTESTANTISM

an evaluation by KILIAN McDONNELL

The Possibility of Prayer • Youth at the UN • Liturgy's Limp • The Catch in Catch 22 • Warren, Sid and Spiro • Gene, Dick and Peter

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NEWS & VIEWS

The Baptism Business

A couple of guys said the market isn't what it used to be—like back in the '40s, when everybody was having babies and the country was on a religion kick.

Still, it's a pretty good market considering the economy and the industry of pro-pill, pro-abortion, pro-population-control people.

That's the gist of a *Women's Wear Daily* piece on the christening trade.

Women's Wear surveyed two dozen firms engaged in the manufacture of christening sets and found that though some had gotten out, most have stayed and profiteth.

Richard Haddad, v-p of Haddad Bros., still enthuses over his firm's "Madonna line," and Little World's "scrappy young president" Stanley Birken has confidently "just jumped into the baptismal water" (ugh!) with a new christening line.

No "Madonna" for him, though; he's "baptized" his line Babette. ("Puffy popcorn-textures, gossamer lace-like panels and figure-eight patterned knits stylized into a contemporary look for a classic ritual.")

Several in the trade expressed concern because "people aren't involved with religion nowadays," but Leonard Stoll of Feltman Bros. allayed nervousness. "This rumor gets around a lot," said Stoll, "but when a baby is born people usually christen the child. Our customers tend to make a ceremony out of it; you know, the godfather bit. It goes beyond religion."

COs in Richmond

So far as the Diocese of Richmond is concerned, the Catholic CO is in the right pew, right church, both.

Bishop John J. Russell made that clear in letters to draft board chairmen of the area affirming that teachings of the Catholic Church in fact permit Catholics to form a conscientious objection to military service.

The Catholic Church "has not traditionally been considered a pacifist sect," Bishop Russell conceded.

"Nevertheless," he told draft officials, "there is an ancient and respected tradition in the church which sees the personal conscience of the individual as the immediate arbiter of moral decisions.

"It is my hope," he concluded, "that this position will be considered and that all objectors be judged according to the honesty and sincerity of their beliefs."

Lest there be any misunderstanding among Catholics themselves on the subject, Bishop Russell made a kindred point in a pastoral letter to people of the diocese.

The Publishing Scene

The first half of 1970 did not treat many of the nation's favorite magazines very kindly.

Time, Newsweek, The New Yorker, Look and *Life* all showed advertising-page losses of 10 percent or more. Though some ad rates rose, none of the big five was able to balance its linage loss.

Life, Look and *Time* were especially hard hit, their revenues dropping from a year ago $9.9, $4.8 and $2.5 million, respectively—a little detail which helps explain *Time's* 10 percent cutback in personnel.

Among monthlies, *Esquire* and *Playboy* held even, but *Holiday's* advertising was off 21 percent, *Good Housekeeping's* 12 percent and *Harper's* 9 percent. For *Good Housekeeping* that spelled a revenue difference of $1.3 million; for *Holiday* $914,911.

A few managed to move ahead — *Argosy, Atlantic, 'Teen, Southern Living* (further evidence, maybe, how "in" things Southern are these days). Two surged dramatically—*Cosmopolitan*, up 43 percent in ad revenue, and *New York Magazine*, up 153 percent!

The big revelation, however, in the six-month figures from Publishers Information Bureau was the showing of jock and recreation magazines, frivolous stuff like *Car Craft, Golf Digest, Ski, Field & Stream*, etc. If you had any doubts about ours becoming a leisure-time society, look up their figures. They're booming.

The Jesuit Right

Not all Jesuits in the U.S. have accepted gracefully the end - the - war - without - delay statement of their Conference of Major Superiors. [News & Views, 6/26/70]

A Marquette Jesuit, Father William Dooley, is circulating a rejoinder which stresses that the Superiors "do not and cannot speak for American Jesuits as a corporate body."

The rejoinder has gone to all U.S. Senators, the group originally addressed by the Superiors, to the order's Father General, and to Richard Nixon.

The message to Nixon concludes: "We believe you desire peace in Indochina as passionately as any American, and would assure you that the Society of Jesus in the United States has not officially or corporately aligned itself with your critics."

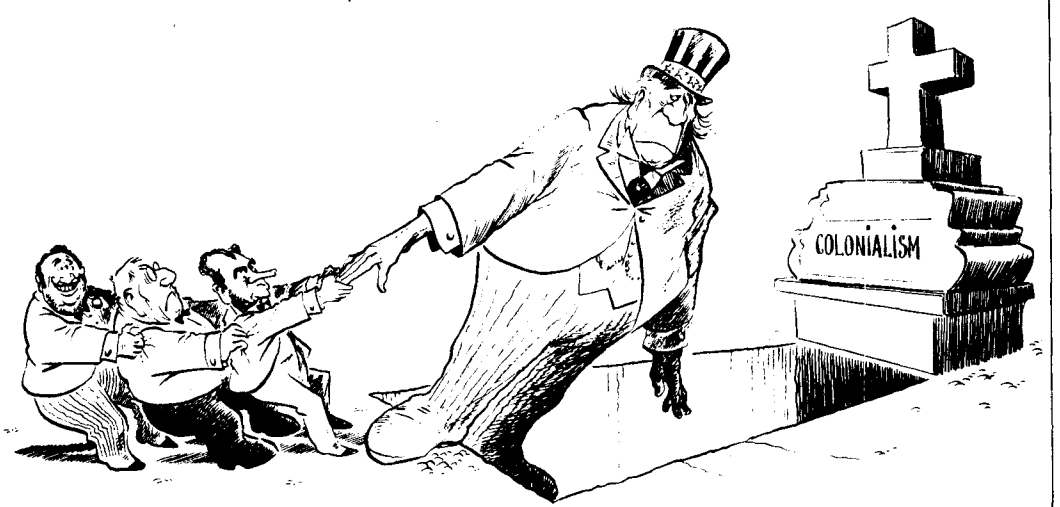
Seventeen Jesuits co-signed the rejoinder initially. Sixty or so more have added their names in a late-signers' file. (There are 8,000 American Jesuits.)

Odds and Ends

—In case you missed it, those leaking nerve gas rockets consigned for the Atlantic were to have been shipped from Charleston, S.C. But Charleston is Mendel Rivers' city, so guess what? Sunny Point, N.C., was designated the port of handling.

—Not to be missed either, Bob Hope's analysis of domestic dissent. It's due to U.S. failure to "use the power we have available" in Vietnam. "We've looked like an impotent giant. The kids recognize that. Kids like a show of strength."

—The coolest act of summer? Beauty queen Kathy Huppe's giving up of her Miss Montana title rather than her anti-war views. Real beautiful. JOHN DEEDY



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CORRESPONDENCE

Life With Father-Figures

Poughkeepsie, N.Y.

To the Editors: In his article "Generation Without Fathers" [June 12], Father Henry Nouwen identifies one of the characteristics of the generation now reaching maturity as a state of total alienation from their fathers. Fr. Nouwen goes on to argue that the result is "the death of a future-oriented culture or—to use a theological term—the end of an eschatology. . . . But that is also an absolute vote for the status quo." I believe that Fr. Nouwen's analysis is correct, but disagree with his conclusion. It is based on an understanding of the model of father (authority) figures as the basis of the impulse towards the future: the young succeed in moving forward by trying to fill their fathers' shoes. I believe that any forward movement caused by fulfilling old patterns is purely accidental. Eschatology does not depend on the father, but on being free to move beyond the father. The generation of the fathers is by definition the past. True eschatology does not consist of the projection of the past into the future, but of being free of the past for the sake of the future.

Surely this is one of the functions of the story of the Virgin Birth: to provide a Christian model in the perfectly Free Man who is totally without human father-figure. Jesus as he appears in the New Testament transcends his traditions, the bankrupt tradition of the fathers which can no longer give life. His identity as Matthew and Luke describe it depends on his *newness*. Christ is more than the fulfilling of the Law; he begins a *new* covenant, so that the old is no longer relevant. In other words, the New Creation which is the basis for Christian eschatology begins with the Man who is the first-born of a people without fathers. Moltmann and the other theologians of hope make this strand of

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THE LITURGY

This is our annual Liturgical Issue, and putting it out provides a good occasion for us to look back over some of the many articles on liturgical reform *Commonweal* has published over the years. Even a cursory examination of such material makes one realize how things liturgical have changed. If much remains to be done, it is also true that we have witnessed a liturgical revolution since Vatican II, and a good one.

How one views the new liturgy depends very much not only on one's own temperament, but on where you are. Some dioceses and parishes have cooperated fully in liturgical reform; others have dragged their feet disgracefully. Further, much depends on the particular situation in which one finds oneself. There are still a few areas where one finds the classic parish pattern of the homogeneous population clustered around a sheltering church. The needs of such a parish will be sharply different from those of one in the heart of a crowded urban area or in a university community. The experiences of priests in small-town Iowa and in the Harlem ghetto may seem as foreign to each other as those of pastors in different countries.

What we are saying, then, is that it is not easy to generalize about the status of the liturgy, at the same time insisting that in this era of rapid technological and social change we must be more prepared than ever to experiment, to come up with fresh solutions to new problems. In the traditional concept of the parish, one built on a natural human community. Today in more and more localities this is not the case, and it is for this reason that it is now necessary to seek out the small natural groupings that do exist and then use these as natural units in the building of a larger community, a community which will in turn be a small-scale reproduction of a mystery of the church itself.

Such communities are not ends in themselves, of course, and this fact cannot be emphasized too much. Indeed, the failure to make this point clear is often the reason that many grow impatient and turn away from all talk about the liturgy and its importance. Those Christian communities which we normally call parishes must bring God's Kingdom to life in this place, in this human city, at this particular time. They do not exist for their own sake; instead they must be the means by which the Kingdom

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of God is built up in this world. Such parish communities represent, so to speak, God's finger in human affairs. If a parish is narrow and closed, if it ignores the needs of the poor, closes its eyes to interracial injustice, gives assent to crimes against humanity, turns away from ecumenical initiatives—such a parish is betraying the church universal and, in a very fundamental way, the liturgy itself. In the liturgy the faithful gather around the altar, true, but they cannot remain there on their knees; they must go forth and work to embrace and ennoble the whole of human life. It is in this way that the liturgy should be conceived, and when it is so understood, its importance can hardly be overstated.

THE RIGHT MOVES

One is usually anxious to wish new owners good fortune, but one is cautious in the case of the takeover of *The National Register* by those wonderful folks who gave you *Twin Circle*. There are so many doubts to be resolved.

The *Twin Circle* fathership has been looking for some time for a mass-circulation establishment publication. A year or so ago it came close to acquiring *Our Sunday Visitor* (circulation 592,290). Unsuccessful there, it now comes up with *The National Register* (556,793 overall).

The deal is hard to figure. No one in his right business sense is shopping these days in the religious press. Things are very bad there and getting worse. Note declining readerships, the folding of several diocesan papers and order magazines, and the struggle of many more just to stay alive. It's almost the craziest time in history to be buying in—yet the *Twin Circle* people have.

Dale Francis, who is moving from *Twin Circle* to be publisher-editor of *The National Register,* plays the implications of the purchase reassuringly. "Our editorial aim will be to provide a moderate-center position," he explains. But isn't that what *The National Register* has been—moderate-center? Francis adds that the new *Register* "will be open to all that is happening in the church." Wasn't the old *Register?*

Where the New Liturgy Limps

I write as an everyday if committed layman who expected the made-over liturgy to look in the direction of ecumenism. Those in the know said that it would not, and bless them, that it could not. I said that it could not miss, considering the ecumenical bent of recent popes, the naturally ecumenical demands of worship and the demands imposed now by a divided world.

Greatly on the side of gain and of ecumenism is the "power and the glory" added after the Our Father. It is a good thing to say such a beautiful prayer privately or with co-religionists, and because Protestants have a sort of proprietary claim to the "power and the glory," it is excellent to say it in honor of them and God and to say it joyously with, or as if with, our long-separated neighbors. Likewise, there is real gain in the readings. The cycle arrangement puts things together in something of a continuous day by day pattern. Even better is the fact of multiple choice and many options. The translations from the Bible are also a vast improvement.

The weakness in the revised liturgy is not in anything it does, but in what it omits. It completely omits prayers and readings from the great non-Jewish, non-Christian religions. My complaint is that it is time for mankind to begin to pray together and here was an obvious opportunity, an invitation, the chance of centuries. Here was a good chance for the prayers and readings of Catholics to be catholic. The fact of no readings at all from anywhere except the Bible may well be a letdown for those believers and unbelievers who hope and work for a total human unity.

"That all be one"—is this prayer only for a segment of mankind? Is there no room in our prayers and worship for some few lines of readings from anywhere except the Old and New Testament? Would it be a sort of heathenish and pagan thing to take some prayers or readings from non-biblical Jewish sources? From Hindu or Moslem prayers and statements regarding where men eternally stand in relation to God? The choice of prayers and of God-to-man and man-to-God statements from the Koran or other classical sources would be a difficult task, and the problem of understanding what other cultures and languages mean when they say man or God or anything else would be considerable. But is it not also a chore to pick and choose from David and St. Paul and to try to discover and teach what certain passages in them mean—the ordinary workaday preacher had better just not try it!

Presumably, some readily usable nonbiblical readings could be found, some that are fit for any people worshiping God. But what good would they do? Don't we have plenty of commendable ones already, with so many readings from the Bible?

It might offend Hindus and Moslems and Jews or at most do them little good on their way to heaven to learn that we were using some of their

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Mr. Francis promises, in effect, continuation of traditional policies. But one worries that *Register* readers may soon be getting something subtly different and quite disagreeable—specifically the special political-religious doctrine of the Catholic far right, its godfather, Patrick J. Frawley, and its patron, Father Daniel Lyons. If this develops, we may be in for an even more radical polarization of the church in the U.S.

Youth Has Its Day At the UN

The World Youth Assembly, which for nine days in July—as part of the UN's ongoing celebration of its 25th anniversary—gave the staid United Nations complex its first "lived-in" look, set some other precedents, too. Yet most of the media as well as numerous delegates and members of the Secretariat assumed positions that could sometimes be described as malicious.

For the first time in UN history, a major conference was voted into being by an official UN body without the authorization of so much as a nickel in UN funds. The largest single contributor, by far, was Michael Butler, producer of the musical "Hair," with a guarantee of $112,500. Of the needed $750,000 there was a short-fall, at the Assembly's close, of $150,000.

For the first time, too, a UN-sponsored group not only invited China, North Korea, North Vietnam and the Provisional Government of South Vietnam in good faith but later re-invited them on the chance that a technical failure might have accounted for their silence. China in fact got even a third invitation, sent from outside the UN. This was a follow-up to a message signed "Peking Telegraph Office" and explaining that since China has "no relations whatsoever with the UN" the PTO refused to accept the WYA's telegram. (On the last try, no reply.)

Furthermore, where in establishmentarian UN could you hear a Canadian representative refer to the "immorality of the United States," ask for the expulsion

words and ideas in worship. I think, however, that a moderate use of their prayer and worship words and ideas might do us good. It might help us begin to realize that we, narrow and ethnocentric as is everyone else, belong to a humanity-wide race, above all in our worship life. In worship itself, men tend to fall into separatist groups, Jewish, Christian or Moslem, white or black, East or West. They fall into, readily lapse into, or never come out of. Our Father can be reduced to "our" father and our God to a tribal god. And this despite theoretic protestations and particular historical moments and geographical locations.

Prayer for and with other groups can be emancipating, and to employ at worship words and ideas sacred to the great religions would, it seems to me, be fairly simple, require little experimentation, be feasible and recommendable at once for foreign missions, for sophisticated groups at home, many of which are operative, and be unlikely to shatter any child's faith.

Prayer and worship within a tidy group such as Moslem or Christian are good things even when tightly and almost bigotedly within, since they are sincere expressions of man in his de facto condition. Still, this good can have its bad side. Given modern literacy and communications, we should be thankfully coming out of the ethnocentric stance; and of course we are. Don't let faith and worship make our fix narrow, ignorant, intolerant, blithely unaware of the great good in other beliefs and worship, don't let our own belief and worship shut us off from vast segments of the human race.

Major anthropologists in these times have been finding and declaring—some of them seeking—the unity of mankind, not a political, but a natural, physical, psychological, and cultural unity summed up as ethical, cultural and panhuman universals. The primitive, "he is you and I, almost," said a missionary turned anthropologist, and I don't know where even in poetry or history one could chance upon a more decisive affirmation of man and of actual human oneness than in certain American anthropologists, especially in the late Clyde Kluckhohn and the late Robert Redfield, the latter saying, "Frankly, I am on the side of man," and the former saying he hoped for a good never yet achieved, a culture free of ethnocentrism, a "culture-studying culture."

Religion, faith, worship—these need to see themselves in a world perspective, and we little poor-people worshipers need the chance to see in our acts and habits of worship that we belong to and with all men as worshipers. Catholics above all should acquire the sense that in worshiping they belong to the human race, no inherited separatism like a driven-in disease, and no more avoidance of separatism, but a glad and joyous union with mankind at worship.

LEO R. WARD

(Father Leo R. Ward of Notre Dame University is the author of many books on social philosophy.)

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of the Saigon group, quote Eldridge Cleaver, and wind up with "Power to the People!"?

The written record only reinforces the point.

In their amended "Message to the General Assembly," a document that takes on top importance since the reports of the four working commissions (Peace, Environment, Education and Development) had been merely "taken note of," they called for, *inter alia:*

A) an immediate end to U.S. aggression in Indochina (each time raised, this point got virtually unanimous support);

B) Soviet restoration of "full democracy to Czechoslovakia" and withdrawal of occupation forces (after the Peace Commission chairman had reneged on his earlier decision to allow additions to the commission's report—because of heavy resentment, for example, against equating, even by implication, "Czechoslovakia" and "Indochina"—the issue emerged again in the plenary, where, with a broader political spectrum represented, it won out);

C) labeling the regimes of Greece, Spain and Portugal, "among others," as "fascist." The young Spanish student who introduced the appeal had called them "murderers."

It was only by a hair that the delegations of those three countries plus South Vietnam and South Korea escaped expulsion from the Assembly. The Steering Committee, to avoid a long and bitter debate, recommended allowing everyone invited and registered to remain. The plenary approved. Mikis Theodorakis, the Greek composer, sitting as president of Lambrakis Youth, was incensed and a few hours later withdrew from the Assembly. A Puerto Rican, who reportedly had Government security connections and who said he found the conference atmosphere "oppressive," also withdrew. So did five participants from South Vietnam, who, along with those from Nationalist China, were denied a chance to speak in the Peace Committee.

It's true that the forum had a visibly stronger Leftist cast; however, not because of illegal "packing," as the media said, but because militant anti-war youth bypassed some of the other commissions in order to gain votes where, as they saw it, "the action really is." (All participants, theoretically, at least, voted as individuals and not as representatives of governments, territories or organizations.)

Meantime the other three bodies were making their own mark. On:

Development: criticized the World Bank for making loans on "onerous terms"; charged the structure of education in developing countries with being "élitist" and "undemocratic," and condemned the "so-called 'economic correctives' which the United States applies to countries which stray from the path prescribed by imperialist interests."

Education: called for creation of a small youth body to follow up the Assembly's many proposals; and asked that conscientious objection be "treated as a human right."

Environment: appealed to Pope Paul VI to "permit the unfettered exercise of the consciences of individual Catholics with regard to contraceptive methods" and asked the UN to consider an "international declaration on the rights and conditions of migrant workers. . . ."

The press might have done a better job covering these three calmer commissions had the "takes" prepared by the Secretariat run to something more than a sixth of their normal length. After complaints from a few correspondents, things improved, but by then the Assembly was more than half over.

There were, too, other bits of odd performance on the part of the Secretariat, especially the "advisers," who, seated next to the commission chairmen, occasionally appeared to be giving *un*solicited counsel. And since procedural nuances sometimes produce substantive political shifts, this became cause for worry among the more sophisticated young participants.

In fact, way back in the planning stage one sensed a rising fear that the youngsters might get too heady, posing a kind of awkward challenge to the comfortable security of delegations and Secretariat alike. Very early the United States and to a lesser degree the Soviet Union were (privately) thumbs-down on the whole Assembly idea but couldn't afford to go on record as opposing it. And this negativism in high places had a way of spreading.

Given this atmosphere the media were of course happy to latch on to the noisiest and most contentious interludes; it was a "circus" and everything but dissent and deadlock could be overlooked.

But one of the liberation leaders, an African, told a youth group at a press conference, "They say you're sometimes angry and noisy. Well, I'm glad you are. Your elders have sat here for 25 years exchanging diplomatic niceties and getting nowhere."

Finally, what about the charge of "Leftist domination"? Lars Thalen, the mild young Swede who presided over most of the Assembly, said "Fair enough, if that Left takes in those who are primarily anti-war militants. Besides, Left is where most of us are, today, because the moderates have made such a mess of things."

BETTY PILKINGTON

(Betty Pilkington is UN correspondent for radio station WBAI in New York.)

Summer Schedule

In keeping with the usual practice, *Commonweal* is again appearing on alternate weeks during the summer months. Forthcoming issues will be dated September 4 and September 18. From then on we will resume our normal weekly publishing schedule.

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The Great 1972 Election Rumor

The rumor has it that the Rand Corporation made a study for the government on the feasibility of cancelling the 1972 national elections. The rumor, says Mr. Daniel Patrick Moynihan, its ready reception and swift dissemination testify to the nation's mood of irrationality. With that I concur. But Mr. Moynihan, despite his credentials as chief social-scientist-in-waiting, did not explain this phenomenon as well as journalist Anthony J. Lewis in a recent *New York Times* column. The problem, wrote Mr. Lewis, is that no matter how far-fetched an accusation against the government may be, the government has in fact usually done something closely approximating it. Which makes refutation difficult.

Therein, we thought, lay the profounder and sadder lesson of the Great 1972 Elections Rumor—another example of the national credibility deficit our government has run up in recent years, a tragic cost which never seems to be considered in the government's plans, and which may bankrupt the nation long before anything else.

But lo! up pop those Katzenjammer Kids of journalism, Sidney Zion and Warren Hinckle, who publish in *Scanlan's* a document purporting to be page two of a memo typed on the stationery of the Vice President's office and discussing (a) a trial leak of "segment *alpha*" of a Rand study "relative to holding no national election in '72; (b) "segment *beta*" of the same study concerning "the Bill of Rights repeal"; and (c) much circumstantial chatter about arranging "in late April or early May a series of 'spontaneous' demonstrations by labor groups publicizing their support of this administration's Indochina policies and their discontinuance of any silent indulgence of the excesses of peace groups."

Messrs. Zion and Hinckle do not provide any comment on this document, not even one of their table-thumping editorials. The document is accompanied only by the chaste remark: "This document recently came into the hands of the editors." All deliciously mysterious . . . and faintly reminiscent of the way the French army used to unveil little bits of its forged evidence against Captain Dreyfus. Mr. Agnew has called the document a "fraud" and pointed to several facts, like the style of the memo and the type of stationery (no longer in use) it is typed on, which back him up. The editors responded by saying that the document came from a usually reliable source. They took out an ad flatly calling it "a memo written by Mr. Agnew's office," and accusing the Vice President of being "picayune." "We submit our credibility against his," they announced.

In my opinion, the Vice President's credibility is certainly a match for that of *Scanlan's*. Which is not saying much.

Of course I could be wrong. As I said, there is, alas, scarcely anything the government might do which can be automatically ruled out as "unbelievable." But the matter is hardly "picayune." Here is a document suggesting that the second highest official of our government is preparing a sort of *coup d' état*. That interests me more than a little. It is, as the *Scanlan's* ad states, grounds for impeachment, which doesn't happen everyday. It just won't do for Hinckle and Zion to dodge behind the journalist's "usually reliable source." Is the "source" worried about losing the job he might have in a post-1972 regime of the colonels?

Messrs. Hinckle and Zion—very much the tough-talkers and straight-shooters—are strong on castigating everybody else's hypocrisy. In the same issue of *Scanlan's,* they challenge Kingman Brewster and Leonard Bernstein to take up the cause of civil liberties for the Mafia as well as for the Black Panthers; and they declare that "loudmouth critics on the left" who are carping about the political tactics of American Indians should "shut up until they put up." I didn't know about the latter doctrinal dispute, not being as familiar as are Hinckle and Zion with the circles of the loudmouth left. But it seems that a vice-presidential *coup* against the Constitution of the United States is even more important than the struggles of the Mafia or the Indians—in fact it would reduce them to rather a moot point—and it would behoove Hinckle and Zion to do some "putting up" themselves.

Either Hinckle and Zion and their "source" should show some of their much-advertised courage, provide us with some hard proof, try to get Mr. Agnew impeached, and save the republic, in which case I would willingly hail them as heroes and take out a lifetime subscription to *Scanlan's;* or else their document must be considered an outrageous fraud, and in that case they deserve to be relegated to the same category of irresponsible, possibly dangerous fools as is Mr. Robert Welch. I would regret that, since Mr. Hinckle has written a delightful essay on *Winnie-The-Pooh* and Lewis Carroll, which, to the best of my knowledge, Mr. Robert Welch has never done. But then again Mr. Welch has never gone in much for forgeries either.

If I have passed on the charges of the purported memo in some detail, thus risking the spread of an unproven rumor, it is only to save you the trouble of buying *Scanlan's,* which—funny it should occur to me —may have been all the editors had in mind.

PETER STEINFELS

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A CATHOLIC LOOKS AT EVANGELICAL PROTESTANTISM

We betray ourselves by approaching evangelicals with condescension

KILIAN McDONNELL

Roman Catholics regard Protestant evangelicals with a kind of embarrassment. The ecumenical spirit demands that we treat them as equals but we are convinced that, whatever they are, equal they are not. Roman Catholics have learned to speak with the historic Protestant churches on the basis of a certain equality. Only with difficulty will Roman Catholics consider the same kind of equality as due the evangelicals. Even when we think we have overcome our feelings of superiority we betray ourselves by approaching evangelicals with condescension. Roman Catholics identify evangelicals with that species of evangelism which is the poorest representative of the revivalist tradition. The worst of Evangelical Protestantism is compared with the best of Roman Catholicism. Roman Catholics also regard evangelism and the evangelicals with some embarrassment because of their very effective presence in places such as South America.

In this country Catholics are willing for ecumenical contacts but there is a hesitancy on the part of evangelicals. Many evangelical leaders would welcome contact whose constituency would not. This is to be regretted. The evangelicals represent a tradition of undeniable vigor and there are certain New Testament values which they have maintained with a fidelity not found among non-evangelicals.

In times past many Protestants and Catholics have had a difficult time not being impatient with the evangelicals. What was so profoundly disturbing was their truncated view of conversion. Conversion was essentially the pious decision of the individual against the world, a personal experience by virtue of which one committed one's life to Christ. Evangelicals tended to look upon conversion as not only personal but almost private. Also they were inclined to make conversion an end in itself.

The evangelicals, for all their biblicism, did not grasp that in the New Testament there is no opposition between individual and social regeneration. Conversion means a change from an old mode to a new mode of existence, which demands a kind of interiority and personal transformation, but demands also personal reorientation as regards the structures of society, economic life and social processes. To be converted means to be called to a ministry of reconciliation toward the whole man and all of society. Evangelicals were extremely slow in seeing that the transformation of persons and social structures were mutually dependent processes. Somehow they felt that social and political transformations were goals unworthy of a true evangelical. Those who had these concerns were contemptuously labeled "social gospelers."

The concentration on individual conversion was not always linked to contempt for social reformation. The profoundly personal, almost atomistic, approach was tied to priorities in the attainment of social ends, even though the evangelicals never seemed to get around to social commitment. "The reason I concentrate on the individualistic Gospel," said Billy Graham, "is because I don't think you can clean up a community until you have got men's hearts right."

The lack of social consciousness was not always typical of evangelicals. Both John Wesley and some of the early Lutheran pietists were socially involved. Timothy Smith in his *Revivalism and Social Reform*

FATHER KILIAN MC DONNELL, O.S.B., *is executive director of the Institute for Ecumenical and Cultural Research at Collegeville, Minn.*

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has laid to rest the myth that the revivalists of the last century were barren of social concerns. But especially since the time of Walter Rauschenbusch have the evangelicals been guilty of social apathy. Even within their own framework they now admit that they over-reacted. This has come very late. At the World Congress on Evangelism held in Berlin in 1966 there was very little evidence that the evangelicals were about to undergo a social conversion.

Many outside of the evangelical movements were exasperated by the exaggerated supernaturalism the evangelicals manifested, which was the obverse of their indifference to social issues. Their radical nature-supernature framework emphasized the transcendent God, the great Outsider who broke into time to effect redemption and sanctification. Using this framework they evolved a religious anthropology which was a mixture of pure rationalism and apocalyptic visions of the abyss. The threat of imminent doom made them not only aggressive churchgoers, but often overly aggressive in their evangelism. And their "Thus saith the Lord" gave them an infallibility which Piux IX would envy. The experiential character of their commitment with the concomitant imperative to recapture the peak experience of their first or second blessing, which is to say, the attempt to live in a state of perpetual revival, made them open to the suspicion, frequently not justified, that their commitment was wanting in depth. It sometimes resulted in a weakened sense of the church which became a convenience rather than a necessity. The emotional content of conversion experiences also made them suspect, though Billy Graham has spoken out against the "falsely produced emotionalism in some revival meetings." The evangelicals manifested a curious curial mentality which made it difficult for them to critize themselves publicly. Many are impatient with fellow evangelicals who hold differing doctrinal positions. And, to make an end, some have no desire to have any ecumenical contact with other evangelicals.

Variety

The making of generalizations about evangelicals is more than hazardous because they are a very mixed lot. Included in their ranks would be both the poorly educated street corner preacher of a fiery doom, and the Harvard-educated Episcopalian who preaches from an air-conditioned pulpit. Anyone who has read conservative evangelical publications consistently knows how erroneous is the supposition that evangelicals are theologically deprived. Among them one will find scholars who are as conversant with the latest developments in contemporary theology as any of their liberal peers.

Some clergymen whose churches have or had "evangelical" in the official title of their church would not want to be identified with the evangelicals with which we are here concerned. To describe an evangelical is to describe a state of mind, a religious posture, a way of looking at spiritual reality. There is no doctrinal unity among them and one trait which might characterize many would be vehemently rejected by others.

Billy Graham is the most typical example of the best in the Evangelical tradition. Oswald Hoffman, the Missouri Synod Lutheran of radio fame, represents a kind of high Lutheranism and does not fit comfortably into the evangelical categories, but undoubtedly belongs to the evangelical ethos. He shows the range of the movement. Carl F. H. Henry is perhaps the best theological voice of evangelical Protestantism, and was for years the editor of *Christianity Today,* the unofficial organ of the evangelicals. The academic pride of vast numbers is Wheaton College in Illinois. Gordon Seminary in Massachusetts is one of the bastions of conservative theology, with Fuller Theological Seminary of Pasadena more recently playing a lesser role because of suspicions of liberalizing tendencies among professors.

What makes the evangelicals worthy of attention is not their weaknesses but their strengths. Paradoxically the evangelicals are frequently rejected not for their weaknesses but for their strengths. Their strength is more in their inwardness and interiority, in their concern for personal sanctification. Many Christians would consider these either dated values or luxuries. When there is hunger in the cities, oppression of minority groups, a brutal, degrading war in Vietnam, and the whole vast burden of underdeveloped economies in the third world, do we dare to turn to inwardness? Dare we say that when the walls come tumbling down there are important things to do and that excludes inwardness and prayer?

Harvey Cox, not one to neglect the values of the secular city, has said that the churches are beginning to overstress involvement at the expense of inner religious experience. "Once you transform everything into a mission for social action and lose the intrinsic joy of the spirit of worship, you are in danger of losing both. . . . You don't really worship and you don't really serve." There can be no matter here of choosing between either social action or inwardness. Because both stand at the center of the Christian vocation we choose them both. Involvement in social and political processes is not less imperative because (to use the old framework) it is less obviously sacral.

The inwardness and interiority of the evangelicals can more precisely be described as a sense of presence. This is not to be identified with the exhortation found in older meditation books, "Let us now place ourselves in the presence of God." The evangelical sense of presence is not an ascetical practice but a whole religious mentality, the spiritual orientation of a theological culture. Operative in this sense of presence is the immediacy of God, the actuality of God.

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God is perceived as present not in terms of a philosophic immanence but present as force, power, meaning, reality, summons. For this reason their impatience with the process of secularization (which is theologically defensible) which sometimes ends up in secularism (which is not). Their theological and philosophic tools are frequently inadequate to answer the secular and religious questions posed to them and they resort to simplistic retorts. But they speak out of a tradition which has great vitality in spite of its shortcomings because the imperative of presence will not be denied. However simplistic their theological formulations, they have retained the ultimate reality: presence in power, presence in meaning. For this reason they endure and prosper.

The sense of presence is not meaning, that desperately sought commodity, in the sense of abstract theological systems which are intelligible, acceptable and possibly even relevant. Rather the sense of presence is meaning in the form of being summoned from within, or to use the evangelical vocabulary, to be touched from within. It is meaning because it is immediate, a well within which flows in fullness. It is meaning because it is a fountain within whose running waters attest the immediacy of the source. In this source is the person-to-person confrontation, contact and decision. Especially for a generation which is concerned about personal fulfillment and personal relationships is the sense of presence important.

Though the evangelicals have their problems of relevancy, their sense of presence corresponds to real needs. An experience-oriented generation will not buy a God who is the great absent one. Nor will an experience-oriented generation be able to sustain themselves on guitar masses (which have their place), when there is no sense of presence and interiority in the liturgical celebrations. Without the sense of presence even the best of the folk masses become impersonal and ritualistic. When all our efforts to make the liturgy relevant have failed (and the quest for a relevant liturgy is necessarily high on everybody's list of priorities) we might ask ourselves if we have not failed because we came to the liturgy without a sense of presence. Without a sense of presence, and the prayer attitudes which rise out of it, there is no liturgical relevance, nor, for that matter, any other kind of religious relevance.

The Congress on Evangelism held in Minneapolis in early September, 1969 made it evident that the evangelicals had come into the secular city and acknowledged their responsibility for it. They underwent a social conversion of historic proportions and openly confessed that while they had been zealous for the men God had made, they had neglected, indeed despised, the world which God had made. This was no casual acknowledgment but a repeated expression of *metanoia* or conversion by major speakers at the Congress: Leighton Ford, Tom Skinner, Mark Hatfield and Billy Graham. Though these are still concerned about purity of life and sanctification, there is a general recognition that the older models of piety, individualistic in character and preoccupied with the evils of alcohol, card-playing, tobacco, movies, must give way to new models. The powerful young black minister, Tom Skinner, declared: "We need a new model of Christian piety. The question is not whether to miniskirt or not to miniskirt. It's whether you are available to your fellow men." The conservative evangelicals have come a long way, even a long way since the Berlin Congress on Evangelism in 1966.

Social Involvement

But evangelicals will be involved in social transformation on their own terms. Commenting on the Congress, Harold Lindsell, editor of *Christianity Today*, noted that "those who listened carefully realized that the call to social involvement was put on a personal basis. Thus there was avoided what so many evangelicals believe to be a major effort of the ecumenical movement, that of making the institutional church the agent of social revolution as though that were the mission of the church."

However their social conversion does not imply their acceptance of the radical immanentism of much of the theologizing on the doctrine of God and the secular city. The contemporary concern for the secular city is given its rationale within a framework which rejects the sacred/profane and the transcendent/immanent dialectic. Evangelicals are not unaware of the philosophic and theological problems involved in the transcendent/immanent dialectic, and the spatial world view which determines the dialectic, but they are retaining the traditional emphasis on the transcendence of God. They have found radical immanentism too thin a Gospel to sustain life. Their profound sense of transcendence, sometimes to the detriment of God's cosmic relationship, is, paradoxically, corrected by their sense of presence. Where the sense of presence is operative there is less danger that the transcendent God will become so entirely Other that he loses contact with the world he redeemed in his Son and sanctified in his Holy Spirit.

One of the recurring themes of evangelical preaching, such as that represented by Billy Graham, is consciousness of sin. "Sin has infected the totality of men's life," says Graham. "His natural, instinctive inclinations are away from God and toward sin." In the past and sometimes in the present the evangelicals have preached as though the whole of the Gospel was embraced in the word "sin." Many of the pietists manifested a certain tendency to flagellate themselves with their own sinfulness. Who would say that such a preoccupation with sin

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bespoke a sane theological or psychological outlook? In the old days, long before Vatican II, Roman Catholics used to get harangued every Sunday on the sin of the week. We can hardly mourn the passing of those days. But we marvel that a Billy Graham can attract the crowds he does while sin is so consistent a theme of his preaching. Can a sophisticated nation buy so unsophisticated, so revivalistic a message? They are buying it and by the thousands.

On the last night of the Congress on Evangelism 20,000 people crowded into the Minneapolis Sports arena (which normally has a capacity of 15,000) while another 50,000 people stood outside. Un-numbered thousands on their way in their cars were urged by radio to turn back as there was no room left. One could cite repeated instances in other cities in which the crowds were much larger. Evangelicals are easily over-impressed by numbers. Their literature is full of growth statistics, attendance records, and the figures of those who have made decisions for Christ at rallies. The preoccupation with a numerical measure of success often blinds them to their own weaknesses. Why should one reevaluate the style of ministry when there are so many decisions for Christ? Why tamper with success?

Billy Graham and other conservative evangelicals can reach millions not simply because they are speakers of great force, but because they show men that they are sinners and therefore they have need of Christ. Many do not recognize Christ because they do not

recognize themselves as sinners. If I am not a sinner, then I have no need of Christ. No man will celebrate the mystery of Christ in joy if he does not first recognize in sorrow that he is a sinner who needs a savior. The focus of Billy Graham is not sin, as an isolated theological reality, though he attempts to elicit consciousness of sin, but on the Christ who saves. Those who totally neglect the concept of sin not only neglect part of the New Testament witness, but they also set aside one of the most important pedagogic means of leading men to Christ.

It is not only the conservative evangelicals who have remarked on the absence of a sense of sin. Reinhold Niebuhr, who does not easily fit into the category of evangelical, noted in the *Nature and Destiny of Man* the universality of the easy conscience among moderns. But all of this must be understood with some caution. The present generation has a passionate sense of man's social guilt: sins against the impoverished, the victims of war, the minority races. Here the sense of sin is heightened. But the sense of sin here is often conceived within the framework of the radical immanentism and frequently is devoid of religious content.

A purely immanent Gospel is notoriously short-lived; it can neither give life nor itself live. Within the radically immanent framework sin and worship are seen in purely horizontal terms. One of the delegates to the Fourth Assembly of the World Council at Uppsala in 1968 suggested that when men gather to worship they should not address God but their fellow worshippers. Sin is seen in much the same way. The consciousness of sin too is addressed to men in a way that its transcendental meaning is lost. It is because men can be summoned to the "I-am-Who-am" that there opens up to them not only greater heights of joy but also greater depths of guilt.

The great absent God will not convict of sin. On the other hand, it is God, both *tremendum* and *fascinans,* who by his very presence effects the recognition of sin. Without the transcendent God there can be recognition of fault, even grievous fault, but there can be no recognition of sin in the New Testament sense. Without the transcendent God sins, especially social sins, remain remote and detached from the interior "I". Paradoxically it is the presence of the Other-who-summons which brings the realization that sin is deeply personal. He who has no openness to the Other-who-summons will not recognize that Christ can save him from his sin. The evangelicals have a consciousness of sin because they have retained the awareness of the God who is not simply and without reservation identified with historical processes, but is the high Lord who is both next to man, a fountain within, and beyond categories, beyond boundaries, beyond even the spatial connotations of transcendence. Earlier this year Carl F. H. Henry launched an attack in a four-part critique appearing in *Christianity Today* on process theology's implicit denial of transcendence.

The more traditional liturgical churches have only the greatest difficulty with the whole vocabulary of voluntary association used by the conservative evangelicals. There is no problem with the dictum of the evangelist Leighton Ford, Billy Graham's brother-in-law, that "belief is not faith without evidence but commitment without reservation." It is not commitment which frightens the liturgical churches. Rather they contend that making a decision for Christ or accepting Christ as one's personal savior smacks of a personalism and individualism run wild. And there can be no doubt that at times decisions were as ritualistic and empty of

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meaning as the coldest of the most formal liturgies. At times decisions were suspect because of their emotional content.

The more liturgical churches represent a more objective tradition, which, at its best, proclaims that the act of the Lord of history is decisive in salvation. God takes the initiative and maintains the initiative at every moment of the redemptive process. At worst this objective tradition degenerates into raging objectivism. In raging objectivism the unbelieving believer is inserted into the momentum of a mechanism, becomes part of its rhythms, and is carried along by the sheer force of its motion. It is not inconceivable in this context that the unbelieving believer may be baptized, sing "Holy God we Praise Thy Name" with the very best of them, attend Mass with some regularity, kneel at the appointed times, die fortified with the last sacraments and be buried in consecrated ground without ever in his adult life having consciously and with full deliberation committed his life to Christ.

Such a man, whatever he might be, cannot be a Christian. Though it is true that the practice of making a decision for Christ or of accepting Christ as one's personal savior at times degenerated into the most superficial and impoverished subjectivism, one wonders whether the evils attendant on the worst of liturgical practice is to be preferred, namely the formalistic attitudes of those who have simply inserted themselves (or have been inserted) into the momentum of a mechanism and are supported only by its rhythms. Those in the liturgical churches need the reminder that an adult cannot be saved by proxy.

Keith Miller, an Episcopalian layman with theological and psychological training, is one of the more eloquent advocates of this kind of modified personalism. Miller's books, *The Taste of New Wine*, *The Second Touch* and *Habitation of Dragons* have both a sense of personal decision and social obligation which are worked out within a prayer context.

The pragmatic test of the true Gospel is its ability to transform men's lives. If this is true then we can ask ourselves why a Gospel which is doctrinally correct and preached with fidelity fails to transform either those who preach it or those who hear it. There can be, of course, a number of reasons why a doctrinally correct Gospel fails to transform.

How does one measure transformation? One should not jump from growth statistics to transformation, as the evangelicals do with remarkable ease. Any sociologist of religion knows that membership fluctuation has other causes not immediately related to a transforming Gospel. Just as obviously, membership figures are not unrelated to the power of the Gospel. The membership figures of the evangelicals are impressive. One-third of the 39 million members of the National Council of Churches consider themselves conservative evangelical. In addition there are 27 million evangelicals outside the N.C.C. There are 40 million evangelical Protestants out of a total of 67 million Protestants in the United States. Thus, they are clearly a force with which to be reckoned.

To turn to a specific denomination one could point to the Southern Baptist Convention, whose membership has sextupled since the turn of the century. In 1900 the Southern Baptists totaled 1,650,000 which had grown to 11,140,486 in 1967. Between 1929 and 1952 it increased 102 percent, more than twice the increase of Roman Catholic membership for the same period.

The Secret of Success?

To what factors can one attribute this success? My suspicion as a Roman Catholic, and it is only a suspicion, is that the success of the evangelicals in preaching an unsophisticated doctrine to a sophisticated nation has something to do with the centrality of the doctrine of the Holy Spirit to the evangelical ethos. For instance, throughout the sermons preached at the Congress on Evangelism in Berlin in 1966 one finds the recurrent theme of the Holy Spirit as he who transforms. On that occasion Harold Ockenga of Boston said: "Evangelism is dependent upon the ministry of the Holy Spirit. It is the Holy Spirit who convicts, converts, and transforms the life of the individual. A visitation of the Holy Spirit is the greatest need of the church and of Christians today."

If one looks at the proclamation of the New Testament one sees how the Holy Spirit stands in the forefront of its religious consciousness. This is also true of the patristic authors. Both in Martin Luther and John Calvin one finds the doctrine of the Holy Spirit pervading all of their theological concerns. Up until very recently this has not been true of either historic Protestantism or Roman Catholicism. Indeed, the first draft of the *Constitution on the Church*, which was a theological reflection on the nature of the church, did not once mention the Holy Spirit. This, I think, is a faithful reflection of the way Roman Catholics think about the church and is also a faithful reflection of their prayer life.

In the document's final draft there are frequent references to the Holy Spirit and some of them are in theological areas of decisive importance. But one should be careful not to be satisfied with Holy Spirit name-dropping. The doctrine of the Holy Spirit in the documents of Vatican II is still a quite external, post-factum doctrine. After the church has been built up theologically in terms of Christ, then the Holy Spirit is brought in to vivify existing structures. And that is too late. The Holy Spirit constitutes the churches and is not to be added after they are structured in christological

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terms. This is not to suggest that one should replace the doctrine of Christ with the doctrine of the Holy Spirit. That would not be progress. Nor should one develop an overblown doctrine of the Holy Spirit as some of the early Pentecostals did.

One notes how frequently in the New Testament the Holy Spirit is related to "power." In Acts 1:8 the power received at the coming of the Holy Spirit is specifically related to evangelization: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."

Could it not be possible that the neglect of the Holy Spirit in our spiritual stance has weakened the force of a doctrinally pure Gospel, faithfully preached? I am referring not merely to a developed doctrine of the Holy Spirit, but a prayer and worship attitude, a pastoral program of evangelization which is characterized by the consciousness that Christ is declared Lord only through the power of the Spirit.

Long before the Pentecostals appropriated the doctrine of the Holy Spirit and, in some cases, replaced christology with a one-sided doctrine of the Spirit, the evangelicals of the last century were developing their spiritual attitudes in terms of the Holy Spirit. That strange and quite unacceptable conclusions were sometimes drawn by the evangelicals, especially of the last century, and following them by some of the Pentecostals, does not invalidate the essential insight: that apart from the power of the Holy Spirit a doctrinally correct Gospel will not, cannot, transform.

Roman Catholics will persist in their feelings of superiority with regard to the conservative evangelicals only to their own hurt. The evangelicals have something to teach their Catholic brethren, especially in the matter of evangelism.

THE POSSIBILITY OF PRAYER

Is prayer a return to adolescent mechanisms of self-insulation?

JAMES R. KELLY

Prayer has become suspect these days. And for some obvious reasons. For many, belief in God is increasingly less certain and, although we might be hard-pressed to define the relationship precisely, prayer seems essentially related to belief in God. Quietly speaking to ourselves might make good psychological sense but self-dialogue at best remains at the periphery of what we hope prayer might be. Without a sense of God's presence prayer becomes not merely difficult but senseless. Prayer is viewed as temptation, a return to adolescent mechanisms of self-insulation clothed in an outdated religious vocabulary.

Although doubt about the existence of God is a primary barrier to the practice of prayer, there are also other formidable obstacles. Even when we affirm that God can only be present in creation under the form of absence we still do not find ourselves swept along by a desire to pray. We wonder about the efficacy of prayer. Does prayer do *anything* at all?

When we are at our religious best, combining mental sophistication with an apprehension of God through his painfully felt absence, we admit to ourselves that God cannot be regarded as a cause working with or against other causes in the world. We admit that the world changes through the sequences of nature and the free acts of men, and God seems aloof from both processes. Yet when we pray we seem to insist, with proper humility, that God change something right now. For it is precisely the sequences of nature or the acts of men which cause us pain and move us to prayer. The assertion that God's work is identified with the processes of nature and history seems to reduce prayer to pious acts of resignation. But if prayer is to be suitable for us, it must be more than resignation. Resignation is the stratagem of the old and the weak, the last resort of prayer, not its mainspring.

Prayer, then, is immobilized by the questions of the existence of God and the efficacy of prayer. Does prayer reach further than the nerve endings of the brain? Does prayer make any difference in the world?

It seems to me that a viable approach to prayer must take the following points into consideration: (1) With increasing education, belief in God will follow two directions, either increasing purification or loss; (2) prayer must become the conscious effort to evoke in hope the sense of God's presence and the willingness to accept in trust the limits of cognitive understanding and moral insight; (3) moments of prayer must be directly related to the active pursuit of vocation.

I do not think it entirely accidental that for large numbers of people disbelief correlates with an increase

FATHER JAMES R. KELLY, S.J., *is an Adjunct Professor of Sociology at Fordham, completing degree work in theology.*

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in education. While the stereotype of the devout peasant may possess no more validity than that of the happy primitive, it seems certain that with education religious faith increasingly loses any characteristics of social habit or mental inadvertence that it formerly could have possessed. With the advent of mass education that proletarianization of disbelief becomes a possibility.

The links between education and disbelief are not difficult to locate. The religious man of awakened intelligence has always known the distinction between faith and knowledge, the gap between belief and seeing. In earlier ages, when world-images were the special province of what Erikson calls "ecclesiastical bureaucracies," and the churches were accepted by the mass of men as institutions designated by society to explain the meaning of man and the principles of moral activity, religious belief might have seemed as evident a part of life as government or economic activity. Faith could easily merge into the unquestioned natural arrangement of things, and the occasional questioning but unlettered man might temper his doubt by supposing that men brighter than himself could answer his misgivings with arguments too complicated for him to fathom.

But with education world-images are fashioned by the citizen himself (or accepted after conscious deliberation). For many, disbelief has become more plausible than belief. The educated man learns that there are no irrefutable arguments for God's existence. To believe today he learns that faith is truly required, an affirmation made in darkness and uncertainty. In a word, with mass education disbelief becomes a respectable option for all.

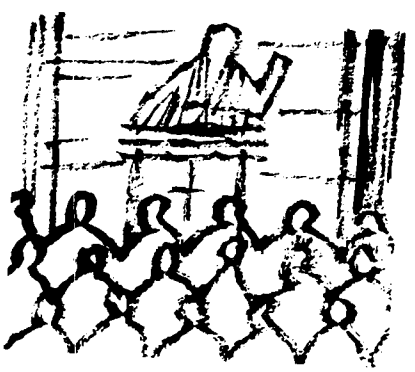
Even more serious than the cognitive components of the crisis of belief are the moral roots. As men escape the limitations of space and time through communication technology, whole areas of social disorder burst upon him. War and ghetto conditions become commonplace objects to him. We become overwhelmed with the massiveness of evil and are forced to reflect on God's supposed providence and seeming lack of power. Again, belief demands purification or rejection.

Obviously the man of faith does not escape the questioning of intellect and moral insight. To use a word that does not do justice to the experience, he purifies his notion of God. He begins to realize that belief is not a possession, but an intention; that man is never fully a believer but rather one who hopes to believe.

The interesting question is, even with such a minimal approach to belief, why we might bother to believe at all. The answer must reside in the fact that men occasionally feel that somehow God might be present. The possible meaning of the term 'God's presence' is difficult to delineate, but such a phrase seems necessary to describe those experiences in which we feel that our truest responses to life are also responses to an enveloping and personal love which is both at the heart of life and yet not to be identified either with any discrete part of life or the whole of it. In *Problematic Man* (Herder and Herder), Gabriel Marcel describes such experiences as pointing to an "afflux of being," an intimation of a transcendent presence:

> There is perhaps no one, even outside of religious practice, nay of all precise religious conviction, who has not had the direct experience of this afflux of being which can emanate for each of us from a word heard, sometimes even from a smile or a gesture. We are here beyond all psychology, for this word or this gesture are essentially bearers of something else, which can certainly not be contained in a formula or a concept. What is significant here is that he who has addressed this word or smile to us appears to us, without intending to or even without being aware of it, as witness of a certain transcendent reality.

This "afflux of being" or sense of a presence enveloping the ordinary elements of experience is probably the root religious experience. Without such an experience the terms of conventional religious discourse—



God, grace, salvation—are merely gaseous. Without such an experience prayer can only appear to be devotional autism.

Of course, it does no good to pretend that experiences which seem, in Marcel's words, to be an "ontological sign" prove, even to ourselves, the existence of a subsistent love whom we might call God. Modernity requires if not a constant skepticism then at least a vigilant guarding against naiveté. Yet, if only because they impel us to be more loving, we remain convinced that such experiences cannot be reduced to some form of psychological projection. For at times we seem to be beyond our own psychology and invited to deeper levels of engagement with the world as well as with our own hidden spirit. We can never hope to demonstrate even to ourselves the factual reality of an experience of God's presence; at best we can acknowledge that the experience feels effectively true in action. There is, then, a crucial link between the experience of God's presence and prayer.

If prayer is to make sense to us today it must be

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linked to the experience of God's presence. Prayer must be the conscious effort to respond to God's presence or to evoke it in hope. In either case, prayer is the offering of ourselves to life with an undemonstrable assurance that love ultimately intends union with God. We must link prayer and the presence of God; for any other basis for prayer jars our modern spirituality. We cannot conceive of God's acting apart from the sequences of nature or the acts of man. (At least it is difficult to do so.) Even when we pray for specific results, such as success in our enterprises or good health for someone we love, we cannot view our prayer as an attempt to cause a material change in reality. Our petitions are the vehicles of our desire for entering God's presence, and it is God himself whom our prayer intends, not the divine manipulation of external events. Even with their strong sense of God's answering providence, classical authors such as Origen tend to translate the prayer of petition into a plea for God's presence: "Nor ought we ask for little things, nor ought we to pray concerning earthly things."

Not that material requests should be excluded from prayer, for man must seek God's presence as man is, that is, burdened with specific needs, buoyed by hidden hopes. But above all, prayer is the attempt either to respond to God's presence or to evoke it in hope.

As Maurice Nédoncelle puts it, "There is nothing wrong in principle in presenting God with definite and even material requests—all this makes sense if prayer is an apprenticeship and if it is meant to become a reasonable service . . . When a believer makes a prayer of petition, he realizes, in his heart, that it is, more than anything else, a request that he may come to know and obtain what he *ought* to ask for."

If prayer is indeed related to seeking God's presence, a further question arises. Why pray? Perhaps the question is unnecessary to one who has a strong sense of God's presence, for prayer as a respectful attentiveness to this presence is sensible. But for those whose awareness of God stems more from an angry insistence that the voids of life cannot contain the entire mystery of existence, prayer becomes more problematic. After all, for many moderns the question is not whether prayer is answered, but whether there is someone to hear the prayer. At the very least, prayer loses any quality of spontaneity that it might possess were the presence of God more evident. We are likely to agree with Simone Weil. Between us and God there is the thickness of the universe.

I suspect that for those Christians for whom God's presence is usually under the form of absence, whose existence is less a matter of experience and more a product of a stubborn refusal to concede that the world masks no hidden God, prayer can only be based on a sense of vocation. By vocation I mean the *final* meaning we confer on our projects and our careers. More specifically, I take vocation to mean the strong sense that at root one's life and responsibilities must always tend toward evoking a sense of God's presence for one's self and one's fellows. Since presence is only evoked among persons, this vocation must be viewed as unique and irreplaceable. It is indispensable that *my* works and *my* plans tend toward the individual and collective sense of God's pervading presence. Only when life is invested with such a sacral significance can prayer make much sense. For then prayer becomes synonymous with the constant effort to remain open to the possibility of God's presence and the refusal of final submission to the opacity of the universe and the disfigurations accompanying all human projects.

Prayer in this sense becomes closely wedded to human activity. The morally sensitive man is never fully released from a sense of disquietude caused by the reluctance of matter and men to conform to even his own mediocre desire for an increase in justice and love. Whether in the hidden resolve of intention or in the renewed physical reshaping of our tasks, prayer is the refusal to admit that the world of matter and human groping cannot be brought closer to an awareness of God's presence and, thus, to a fuller realization of the love that God intends the world to know. Most frequently prayer of this sort remains at the stage of a background sensation. But it cannot always remain so. For the sense of vocation as described here is as fragile as the man who attempts it. At certain times there will be a need to bring to the forefront of the mind the intention of such a life. Whether done quietly in privacy, in the ordinary sense of mental prayer, or sporadically while working, the intent of such a prayer is always the same, a hopeful appeal for God's presence.

We moderns must guard against a certain "mystique of absence." We easily convince ourselves that God's presence must always remain inaccessible to us. Or worse, we cultivate such a spirituality because our mental categories seem to require it. In a sense, a man must master his own categories of thought. As Simone Weil suggests, we know by means of our intelligence that what the intelligence does not comprehend is more real than what it does comprehend. The absence of God is to be suffered; it does not seem human to celebrate the fact.

Prayer, presence, and vocation. These three notions are tightly interlocked. Without the hope that God might enter man's experience, prayer becomes senseless and vocation becomes introverted. Without prayer the hope for God's presence erodes and vocation becomes enmeshed in mere practicality. Without vocation there is little need for God's presence, and prayer becomes rote. If any of these three elements are lost, the remaining two will at best survive vestigially. The burden of a man's spirituality is to discover the links among the three.

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THE SCREEN

Mike Nichols' *Catch 22* (Paramount) is by almost any standard a good and interesting movie, sometimes even a memorable one. But it's not a success, either by the measure of its own ambitions or of our expectations for it. Which now seem to me to have been enormously, probably unfairly high ones. But there were good reasons. Not just Nichols himself, but the novel—part of our collective consciousness by now—whose material and tone seemed so exactly right for Nichols' gifts. Even some of the book's faults as I remembered them—the self-indulgence and flatulence, the imperfect sense of when something stops being funny or often even starts —so different from Nichols' more self-critical kind of intelligence, would seem to be opportunities for his style. Then, too, the collaboration with Alan Arkin, who is out of the Nichols-May tradition and who is close to being the most gifted movie actor around. Arkin is a real star as well, by several tests: in compelling sympathy and identification, and in making almost whatever he does large, vivid and moving. Like the great film stars, he reassures us in complicated and interesting ways about the possibilities of being human. Like them too, he has up to now redeemed almost singlehandedly one bad movie after another. This film seemed as much an opportunity for him as for Nichols.

And in some ways it works out as expected. For one thing, by comparison to the novel, the movie is remarkably self-disciplined. Heller's anything-for-a-laugh recklessness is greatly modified in the film—which is not on the whole very funny, obviously the easiest thing it could have been. Nichols' apparent choice not to be shows, I think, both tact and the right kind of riskiness. In the best sense it's a serious movie. A sign of this is the way in which the anti-capitalist, anti-American point gets made—with so much more force and reality than it does in the book, or in the some 30 other recent movies I've seen with the same fashionable message. The anti-Americanism of Nichols' film seems both earned and felt, surprisingly (at this date) simple and painful. It's reflected in Art Garfunkel's wide-eyed, troubled incomprehension at the suggestion that America is destroying herself—in Jon Voight's solemn assurance to Yossarian that if Nately's parents are rich they will "understand" their son's being killed. Both are surprisingly affecting moments.

Because one of the most attractive and potentially interesting things about Nichols' sensibility when it's functioning at its best—as in the long-ago performances with Elaine May, his film version of *Who's Afraid of Virginia Woolf,* or his Lincoln Center production of *The Little Foxes* (which showed more about what a director can do for a play by radically and intelligently reimagining it than any other production I've seen)—is a kind of generosity. His expressions of disillusion seem to draw less than most people's on personal sourness and spite (the unpleasantness and dishonesty of *The Graduate* have, I think, other, probably more complicated sources) to be marked by a kind of exuberance and fullness of response to the characters he treats. A quality that shows itself here, for example, in Art Garfunkel's Nately and Anthony Perkins' Chaplain. Both figures of naiveté and misplaced idealism but treated in the film not just as butts and fools—God knows we all know better than they do—but with something like respect and liking (as much as the *Catch 22* mode allows), so we are at least reminded of the possibility of not knowing better.

Some of the disappointments of the film are minor ones—like the minimal use made of really interesting but generally neglected actors like Paula Prentiss and Bob Newhart, victims here apparently of the compression and cutting. Some are more important and more puzzling—some bad performances, weak and derivative effects, scenes that are strangely inept, moments when conviction seems simply to drain out of the playing and the film. But the major problem—and connected in some way with all of these, I think—is in one of the major areas of high expectation: the casting of Arkin as Yossarian. Which seemed such an inspired idea, and comes to seem less so with almost each scene that passes. The fault is not, I think, in Arkin's consistently skilled and attractive performance, but in the conception of the character himself, and ultimately in the novel. Yossarian is of course not a "realistic" character, anymore than Josef K. is; but he is remarkably thin and bland. What defines him mainly is a predictable set of humane and rational reactions to the much too predictably, even mechanically insane and inhumane world around him. Also his rather limited comic inventiveness in responding to that world. If we remember him at all it's primarily in terms of images of that inventiveness—such as his sitting naked in a tree at Snowden's funeral. Given his essential vagueness it strikes me now as odd that I could ever have felt that anyone, in this case Arkin, was exactly right for the part. And the reason Arkin is so, as it turns out, is finally the reason the role fails both him and the film. Because Yossarian is Us, and in a most self-serving sense—and so the more strongly sympathetic the presence of the man who plays him the more "right" he seems for the part. Which embodies just that middling level of intelligence and decency that can be depended on to be present somewhere in any audience viewing the film almost anywhere outside of the White House—and it's not enough. Not for a serious movie, nor for the large and harrowing human effects this one aims at—barely enough for some of its comic ones. If as I think, Anthony Perkins' performance is

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nearly the most successful in the film, it is partly because his role as Chaplain Tappman is not so essentially defined by being sympathetic (which it is: he takes up Yossarian's cause for several scenes), but because as the Chaplain he connects with something more ambitious and complicated, a bit trickier and crazier even, than ordinary niceness and good sense—and he connects with us in fact more than Yossarian's reductive humanity ever does. The fact is that Yossarian's consuming, desperate resolve to survive—so sane, so normative, so indomitable and comic and "human"—is finally, after repeated enactment, just not very interesting. Not even very infectious.

There are attempts, in both book and film, to connect Yossarian with wider concerns. For example, Arkin is called on to walk through nighttime Rome and react to a series of images of human corruption and cruelty, which conscientiously cover just about everything, with a Donizetti aria trilling faintly on the soundtrack. And no actor in the world, I think, could succeed in involving us in that series of effects. The end of both the sequence and of Yossarian's suffering passivity throughout it occurs when he discovers that Aardvark, a scoutmasterish, ostentatiously "clean-living" buddy has raped and murdered an Italian girl. This latter episode—sexual abstinence leading yet again (will they never learn?) to rape and murder—is a fair sample of the consistent banality of Heller's human insights. And it's both surprising and puzzling how much of that banality out of the novel's unfortunate Roman scenes—showing low-life Romans with all their show-biz wisdom and wonderful Italian sense of history—is intact in the film. There is, for example, the scene in which Nately is lectured at by a century-old bordello sage—played by Marcel Dalio, fruity-voiced and portentously lit from below, working himself into a real spasm of hamminess, a sight a good deal nastier to watch than many in the movie intended to be so. Later when Yossarian returns to the brothel, he finds that Milo Minderbinder's corporation has taken it over and removed the girls to a dormitory-like hotel, where his own girl Luciana works martyr-like at the desk: all that great Old World picturesqueness and disorder have been replaced now by antiseptic halls and grim silent lines of patiently waiting G.I.'s. But the effect and the point seem to be out of another movie—some '50s film about East Germany. And apart from the effect (all those endless ominous lines, etc.), an over-familiar one, it's as if we're being asked to believe that capitalist initiative (represented by Milo) characteristically results in regimentation—in orderliness, cleanliness, and unnaturally polite queues. This is not only absurd, I think, but offensive—a rich man's idea of the problem.

Apparently because they take the novel seriously, Nichols and his screenwriter Buck Henry have taken it as well at its most overtly serious moments (the film gets glummer as it goes along), and I sort of admire their forthrightness in doing this. But unhappily what the movie tended finally to convince me of—and the Roman sequencess are only the most flagrant examples of the point—is the impossibility of making a coherent serious film out of Heller's book. And since Nichols has a clear temperamental bias for coherence, this combined with his reverence for the book, serve only to expose the book. For example, the way he has altered the structure of the novel. There are in the film lots of rather modish tricks with time and narrative sequence, a kind of circular structure reflecting the circularity of the dialogue, of the *Catch 22* world's humor and logic, and anchored on gradually expanding repetitions of the episode of Snowden's death in Yossarian's arms. It is all very conscious and elaborate, ingenious and mildly interesting—and it makes of course perfect sense. Since it is a way of embodying a line of development in Yossarian—who grows through repeated experiences of horror and hypocrisy from a man who is exclusively concerned to save his own skin, to a man who refuses if not exactly to save his skin at least the most comfortable and assured way of doing so. And the trouble is that the main thing all this structure is marshalled to express—this moral growth in Yossarian—has no particular reality or interest. And no relation to the novel's real energies or impulses or even its occasional effectiveness. For Heller's novel—with its pathological jokiness, its implacable compulsive vaudeville-routine patterns which subvert not only meaning and character but sometimes even its own jokes—does not develop: at best it elaborates and reinvents itself, at worst it repeats. Nichols' film is better than that, I think, altogether more respectable, and at times more effective in more interesting ways than the novel ever is. But the hollowness at the center of the novel itself is the saddening and dominant feeling the film leaves with you.

JAMES HARVEY

SR. MARY ELLEN, S.S.N.D.

SEVENTEENTH YEAR

It is the seventeenth year. The locusts
have surfaced now. Mountains, their great
black feet, green and belly strength,
abandon a giant wish to keep the orchards
clean.

In the valley we hear a cry like
a massive paraclete at war, locusts with
eyes burnt seeds, orange, luminous as pain,
wings silk screen of oriented dreams. We
hear a song like earth unwashed into
the sea.

These locusts are as strange as
all our prophecy.

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BOOKS

An Aquinas in the Age of Aquarius

Nobody Knows: Reflections on the McCarthy Campaign of 1968

JEREMY LARNER

Macmillan, $4.95

RICHARD H. MILLER

> ". . . what my intentions were . . . I think I knew better than some of the people who are telling what they were. And if I'm not saying what they were, why nobody knows."
> Eugene J. McCarthy, December, 1968

Eugene J. McCarthy has a problem. He is an Aquinas trying to survive in the Age of Aquarius. Even worse, he is an inner-directed Puritanical Prophet wending his way through a Babylon surfeited with other-directed Babbitts; unheralded, unheard—and unrewarded.

Eugene J. McCarthy is "Sir Bitterroot," a man who didn't want a Catholic to be President—unless it was Gene McCarthy. Or, in the words of that Boswell of presidential campaigns, Theodore H. White, he was "a shy man but not a modest one"; "all through the year one's admiration of the man grew—and one's affection lessened."

Then consider this third-dimensional analysis, the assessment of a novelist turned political psychoanalyst:

> His [McCarthy's] "challenge" may have begun as a test of the issues; but the candidate's stress on his own inner mysteries was so strong and so persistent that the McCarthy campaign became in the end a study of the relation between politics and personality—or if you will, a study of history and the anti-hero. . . . We found he was ready to make his personality the center of his campaign, and to let the cause for which he stood win or lose on the strength of it.

The author of the preceding statement is an expatriate from that grand canyon between the Hudson and the Pacific by way of Brandeis, Brooklyn Heights and Santa Monica, where he is currently finishing work on the film version of his first novel, *Drive He Said*. Along with Paul Gorman (currently editorializing for WBAI—a "left" radio station) Jeremy Larner comprised the principal speech-writing team for McCarthy in the 1968 campaign. As such he was in steady personal contact with the candidate from the Wisconsin primary through the chaos in Chicago. What has emerged from this association is the best interpretation thus far of that complex man whose "compassion gap" (the term is McCarthy's) brought him to undeclared war with his President, his party, his supporters and, one suspects, his own inner ambitions.

As Larner clearly demonstrates, McCarthy was more and less than the sum of his individual, and often contradictory, parts. On the one hand he was the first presidential candidate who directly challenged the excessive influence of the military in the decision-making process, a fuller extension of his earlier sustained criticisms of CIA activities. In addition to being one of only five Senators to vote for the repeal of the Tonkin Gulf Resolution in 1966, he was also the first Congressional "dove" to cast this insane war in Southeast Asia in a moral framework. (See his speech of 5 February 1967 to the Concerned Clergy and Laymen.) He was also one of the first members of the Senate Foreign Relations Committee to challenge the policy myths of the State Department, which he characterized as "the only established national religion in America."

Borrowing upon F.D.R.'s State of the Union Address of 1944, McCarthy developed a program of "four new civil rights" for the minorities in America: 1. "the right to not just any kind of job, but a job which returns a decent living"; 2. "the right to an education related to one's potential to learn"; 3. "the right to adequate health, to some measure of physical security"; 4. "the right to a decent house, not a house in isolation, not a house in a ghetto, but a house in a neighborhood which is part of a community which must be a part of the United States of America." To the basic First Amendment Freedoms he would also add "the right to have access to the truth," "the right to organize," and a guaranteed defense against "electronic forms of prying."

Larner feels that McCarthy the moralist had two ideas about poverty and race which had real potential for effecting social change: viz., that society as a whole must make significant cash outlays in the fundamental area of jobs, housing, health and education; and that the poverty of minority groups stems from "isolation" or "colonialism," which could only be remedied by true integration.

Furthermore, McCarthy was the only presidential candidate in 1968 to give unqualified endorsement to the findings of the Kerner Commission. Such a proven record was solid evidence against the specious charges of racism by innuendo made by Pierre Salinger, Theodore Sorenson, Martin Shepard and others whom Larner correctly labeled as "hacks" in the Kennedy entourage.

Conversely, this same McCarthy who "revered" the legislative process also voted to let lobbyists take their expenses as tax deductions, said that the Senate Ethics Committee should not investigate Thomas Dodd's fiscal misdeeds, voted for the "swap fund" amendment, the maintenance of the oil depletion allowance, and to sustain the Subversive Activities Control Board.

Perhaps most serious was McCarthy's obsessive hatred for the Kennedys (because of their wealth), especially R.F.K. This disdain was thinly

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veiled in his memoir *The Year of the People*, even though he therein admitted that "I do not recall that I had more than a half-dozen conversations with him [R.F.K.], either social or political." Larner's account of one vignette on this score is especially chilling. After originally inviting Jonathan Schell (a Harvard graduate who had been to, and written about, Vietnam) and Larner to be his speech writers, McCarthy then confided to them:

> It's narrowed down to Bobby and me. So far he's run with the ghost of his brother. Now we're going to make him run against it. It's purely Greek: he either has to kill him or be killed by him. We'll make him run against Jack. . . . And I'm Jack.

This may or may not be the essence of Greek tragedy, but it says volumes about McCarthy's personality which, Larner contends, was based on a reluctance to act for fear of "looking bad":

> In this he was not unlike certain athletes who would rather lose than go all-out to win. . . . His instinct was to avoid confrontations, both personal and political. It was always explained by McCarthy's true believers that a given confrontation was avoided because it would only exacerbate tensions — but there were times when confrontations were clearly called for. It was an incongruous trait in a man celebrated for his courage, a trait that tested the believers ever more severely as the campaign wore on. . . .

This is a very important statement because it lays bare McCarthy's hubris, which will have to be conquered if he is to emerge as the leader of a viable fourth-party movement as he indicated he might (to this reviewer) as far back as January 7, 1969, a sentiment which he has reiterated in his last book and in recent articles in the *New York Times Magazine* and the *Wall Street Journal*.

But he will also have to bear in mind several other factors. Although he had already mastered McLuhan's cool medium in 1968, as Tom Wicker has noted, he "did not create a constituency; he discovered one that already existed." In 1968 Eugene McCarthy was the voiced conscience of that issue-oriented Everyman who was revolted by what America was not—but what it could become —if it made the moral effort to do so. In 1972 the challenge will be much greater—because the situation is already much worse. Will he be capable of confronting that challenge? History and the people will be waiting in judgment.

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REVIEWERS

RICHARD H. MILLER teaches American Diplomatic History at New York University, and was National Director of Independents and Republicans for McCarthy in 1968.

JEAN B. ELSHTAIN is a doctoral candidate in political science at Brandeis.

GERTRUDE PAX is a free-lance writer and critic, making her first appearance in *Commonweal*.

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Peaceable Kingdoms: New England Towns in the Eighteenth Century
MICHAEL ZUCKERMAN
Knopf, $7.95

A Little Commonwealth: Family Life in Plymouth Colony
JOHN DEMOS
Oxford University Press, $6.75

JEAN B. ELSHTAIN

Michael Zuckerman and John Demos are tradition-breaking historians, not only in the sense that their respective theses are revisionist, parting with many fondly held assumptions concerning pre-revolutionary Massachusetts, but also because they are not afraid to utilize, within certain carefully defined limits, the insights of modern psychologists like Erik H. Erikson. Both books deal extensively with an important area almost completely ignored by past historians, namely, the socialization of the young and the importance to any given society of its views on childhood and its method for recruiting children into the society through education, the church, the family and other socializing agents.

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Zuckerman's *Peaceable Kingdoms*, the more sharply polemical of the books, breaks with one of the favorite theses of American colonial historians, namely, the belief that the New England town and particularly the town meeting were crucibles of democracy, and models of pluralism, individualism, dissent, majority rule and the protection of minority rights. *The Concise Dictionary of American History*, for example, speaks of the town meeting as an "open forum" in which "differences of opinion . . . were acute and hotly argued." Not so, says Zuckerman, and he presents his argument cogently, persuasively and exhaustively. He may, in fact, bludgeon the reader a bit often with his thesis that "consensual communalism" was "the operative premise of group life in America." But we may excuse any excess. He is stepping into Holy Myth Country and must protect himself with all the evidence and logic he can muster.

The locus of power in pre-revolutionary Massachusetts, argues Zuckerman, lay in the towns, not in the provinces. The towns exerted powerful and almost total control over their members. Concord in the community was desired above all else. If peace and unity were the preeminent aims of the towns, then tendencies toward dissension and discord were not only discouraged but even eliminated. The individual was consistently subordinated to the group, a procedure which "began with the very first Puritans, and . . . remained constant to the very eve of the Revolution."

Those townsmen who obstinately persisted in defiance of the communal consensus were asked (or forced) to leave. (Whereupon they and other like-minded dissidents set up their own town according to the consensus pattern.) In fact, Zuckerman concludes, the only terms on which the towns dealt with individuals were "accommodation or separation." The social order demanded, in his words, self-suppression for the sake of social harmony, a stance which precluded pluralism and tolerance.

As for the town meeting itself, it was but one form of local authority. Its primary function was to shape a common course of action which included, at least outwardly, the policy agreement of all members necessary to the effective governance of the community. (Women, Indians and Baptists didn't count, for example.) Outward agreement didn't necessarily mean inward acquiescence, but provincial citizens had so strongly internalized the norm of outward accommodation for the sake of group harmony that this norm took precedence over any individualistic tendencies. The town meeting was a force for consensus and mere numerical majorities were not only *not* sought, but disdained. *Everyone* was to agree, not just a plurality. Zuckerman concludes that the edict, conform or get-out, pretty much summarizes the small town experience in America.

Zuckerman's focus is the town, but Demos narrows the historian's scope even further to examine the most fundamental institution of all, the family. His methodology in *A Little Commonwealth* is both intelligently impressionistic and quantitative. (Both men recognize that history remains, despite the usefulness of quantification, basically an imaginative art.) Demos' study leads him to conclude that the family provides the "baseline for a whole culture." His work and Zuckerman's complement one another because they both recognize that the manner in which children are socialized determines, in large measure, the kind of adult citizens they will become.

Utilizing the insights of psychologists, they stress the education children received; the fact that in the 17th and 18th centuries no clear distinction was made between children and adults; that, in fact, no "concept" of childhood *per se* existed; and that child-rearing was designed to instill fear, obedience, and the control of aggressive impulses. The problem of aggression concerns both authors, although Demos explores it more fully. Man, Demos notes, harbors both hostile and loving impulses. In the small, closely-knit households of Plymouth Colony it was necessary to prevent inter-familial strife. The "fam-

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ily had to maintain a smooth kind of operational equilibrium; basic disruptions and discontinuities must be avoided at all costs. What this probably meant in practice was a strong unconscious restraint on the expression of hostile impulses against the members of one's own household." (If one were to substitute the word "town" for 'family" and "household" in the above passage, it could be Zuckerman writing.)

Although the authors agree that the colonists sought to curb aggression, they disagree as to why. Demos argues that there are few recorded cases of conflict within families, and that inter-familial strife was avoided. Such curbing of hostility *within* the family led however, to "very many cases" of conflict among neighbors, and he cites examples of litigation as evidence of the breakdown of the "consensual communalism" which Zuckerman argues was still predominant throughout the 18th century. Zuckerman, on the other hand, declares that the men of Massachusetts had an aversion to lawsuits and litigious behavior rather than the fondness for it that Demos discovers in Plymouth colony. Both men agree, however, that the chief concern of the Puritans and their ancestors was law and order, and the "major bugbear" in their lives and psyches was not, as often believed, sexuality, but aggression and how it could be curbed and even eliminated.

Both works are recommended as antidotes to our misty, red, white and blue view of the past. They make our colonial forebears come alive,' not as cute, little democratic wind-up toys useful for indoctrinating children and Fourth of July speeches, but as irascible, intolerant, undemocratic, but real and fascinating human beings.

Movement and Revolution
PETER L. BERGER &
RICHARD J. NEUHAUS
Doubleday, $5.95

GERTRUDE PAX

Peter L. Berger's *Invitation to Sociology*, was a book I found quite exciting. One idea that struck me and remained with me was that "society defines us, but is in turn defined by us." Man is able to withhold his confirmation and thus is capable of changing society. Reading between the lines, I heard Peter Berger saying that sociology should help give one the vision of relativity necessary to struggle for those changes.

What a blow to find out that Berger doesn't mean this at all. In his part of *Movement and Revolution* he comes across very much as a prophet of doom. If sociology teaches you anything, apparently, it teaches you that things usually don't work, so why try? Although at various points, Mr. Berger does homage to the humanistic awareness found in "the Movement" his overbearing message is "beware!"

Mr. Berger claims to lay out an apologetics (or is it an apology?) for his conservative political position—and he does. (His conservatism is conservatism by lack of faith and is distinguished from conservatism by faith. The latter

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believes in leaving things unchanged because they are good as they are. The former believes in leaving things as they are because they probably couldn't be changed anyway.) He shows at the same time his own internal tension and ambivalence. On the one hand he avows a "moral obligation to use his power to change events," but on the other hand his sociological "knowledge" tells him that conscious efforts to change a society often have unexpected consequences, seldom those intended by the actors. That is, things often get worse instead of better. So, says Mr. Berger, be careful of trying. On the one hand he criticizes those who "deprecate the civil rights movement" since it was "one of the most impressive manifestation of humanity in our time" and he still has hopes it "will be vindicated." On the other hand he is very skeptical and wary of any deliberate design to change institutions. Although Berger seems to think that his position as a positive conservative resolves these contradictions, his work makes it all too apparent that they are still very present in his life.

For one who considers himself "radical in religion," Mr. Berger comes dangerously close to saying that politics are inherently evil and any Christian or "moral" man will steer clear unless, of course, it simply can't be avoided. You are left with the impression of one who wants to retain his "purity" and is looking desperately for someone with whom he can align himself, with absolutely no risk of compromise. Although I certainly can empathize with this desire, I find that position unbearably immobilizing.

Richard J. Neuhaus bases his analysis of revolution on the "just war theory." Revolution is war and is just if (1) it is declared by legitimate public authority; (2) it is in response to injury; (3) it is undertaken only after means of peaceful settlement have been exhausted; (4) it is done with good intentions; (5) the damage is likely not to be disproportionate to the injury suffered; (6) it employs legitimate and moral means; and (7) there is a reasonable hope for success.

Neuhaus does a good job of reinterpreting each of those criteria in terms of revolutionary war, showing that there may someday be a "just" revolution in the U.S.

Perhaps his arguments will be convincing to those who subscribe to the "just war theory." But I suspect that most would-be revolutionaries in American society today will find the approach too academic. What we need today is not an effort to push our contemporary data into old formulas, proving that they really *do* work if we try hard enough, but rather new creative thinking that will take us *out* of the many boxes that we have built around ourselves and our thinking.

Richard Neuhaus shows more comprehension and understanding for "the Movement" and for revolutionaries than Berger does. Yet, when I had finished his chapters, I was left with the distinct impression that he, too, wants to discourage would-be revolutionaries (although he avows he does not). His emphasis is on the inevitability of such blatantly de-humanizing practices as terrorism, torture and betrayals of friendships in revolution.

It is sobering to contemplate the possibility that a commitment to revolutionary activity may someday bring one face to face with a decision about personal participation in acts of terrorism or torture. We should not shirk that unpleasant thought. At the same time we should question if such de-humanizing practices are indeed inevitable. I would like to think not. And the more revolutionaries there are who are convinced they are *not* inevitable, the more chance there is of a humanizing revolution.

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CORRESPONDENCE

(Continued from page 403)

Christian theology quite clear. The New Creation is not merely trying to re-create the Garden of Eden; it is building a new garden.

A generation of Christians free from the generation of their fathers needs not sanctify the status quo. Indeed, periodic breaks with the past have kept the Church alive for two thousand years. Watching and taking part in the emergence of a new generation of people committed to the New Man will not trap us in the status quo, as Fr. Nouwen seems to fear. Rather, it will propel us into the future in the way that the Spirit periodically renews the church: by making all things new.

(REV.) JOHN L. KATER, JR.

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A Double Hang-up

Los Angeles, Calif.

To the Editors: In noting the need "to de-ecclesiasticize religion" Gregory Baum discusses "The Institutional Hang-Up" [May 15] of Christians, especially Catholics. Our hang-up, he tells us, is that we have falsely identified religion with "the ecclesiastical institution" and "priestly religion." And this unhealthy mentality, from which (t)oday we struggle to free ourselves," is the "result of making the government of the church its only authentic teacher."

Since Baum obviously claims no exemption from the hang-up, it is no challenge to his essential thesis to point out here that his essay is not only an explanation of the hang-up but also a remarkable example of it.

As soon as Baum addresses himself to the question of how to de-ecclesiasticize religion, his point of departure becomes the fact that "Vatican II laid the *dogmatic* foundation for de-ecclesiasticizing religion . . ." (emphasis added). Thus we are off and running with our new, de-ecclesiasticized understanding of religion riding on the strong, dogmatic, ecclesiastical back of the church's "only authentic teacher." And as we "struggle to free ourselves" from the effects of having made the hierarchy into the church's only teacher, we are to take heart from the fact that "Vatican II supports us in this struggle."

Baum may be right in thinking that Catholics have "a curiously institutional view of religion." But what he surely overlooks is the fact that this curiously institutional view of religion can be the hidden or not-so-hidden presupposition of an essay on de-institutionalizing religion.

NORBERT J. RIGALI

Changing Indias

Brooklyn, N.Y.

To the Editors: The stupidity of Nicholas Rosa to mourn in his letter over the "madness of India" [June 26] is comparable only to his dense ignorance of world affairs and things Indian in particular. To judge a great nation, its economic progress and its political unrest just from the impressions of a silly youngster who had been in that country to spend a few months of vacation, and then to come out with such words of wisdom as "We in the West . . . should see the survival value of the madness of India," "Here are men who refuse to lead," "The leaders will have to educate the people," "They should . . . effect cultural changes" and so forth is nothing short of arrogance and impertinence.

Let it be known very clearly (1) that the people of India firmly believe—and rightly so—that they have a culture much superior to that of the West; (2) that the greatest problem in India today is the problem of the unemployment of the educated (Ask any Indian you meet in the U.S. if he hasn't at least a Master's degree); (3) that India has more schools and colleges than the U.S.; (4) that India has made much greater progress in her first twenty-two years of independence than did the U.S. in her first twenty-two years; (5) that the total bankruptcy into which India was thrown by four hundred years of repression by the West, cannot be wiped out by a few years of struggle and that with no proper resources to build on; (6) that India was a land in which many religions existed peacefully, respecting each other, for thousands of years until at last the British set up a "Moslem League" to fight the Indian National Congress and thus divided the people into two on a communal basis, sowing the seeds of eternal strife between the two communities and in the end perpetuating that strife by their division of a single nation into India and Pakistan.

This is not to deny that there is political unrest in India today; that is a sign of growth in a transition period. But to make sweeping assertions and conclusions from what has been painted as happening in certain areas of a country is poor logic. It would be exactly like writing, for instance, that since 52 percent of children born in Harlem in 1969 are illegitimate (that is what the statistics show) the majority of Americans are born illegitimate. Speaking of "effecting cultural changes," any man in India will be shocked to hear of an unwed mother in a high school in India whereas New York City alone can count over 2,000 unwed mothers in a year in primary and high schools. Is it to this culture that India must fashion herself to?

JOSEPH KOILPARAMPIL

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